ose that meet to worship at the Steeplehouse, called

John Evangelist,

IN

LONDON,

OR,

y other in that nature upon whom Scriptures are fulfilled, in evil intreat- the servants of the *Lord Iesus*, whom he ends to deliver his Message amongst you.

for any other that are condemned for in, and have thirstings after righteous- ness, that from sin & transgression they ay be turned to the righteousness that perfect and eternal, without which here is no sure salvation.

a Word of truth to rebuke the de- rer, and him that pleads for him a- nst the restoration of the Creation to liberty of God.

---

your hearts condemn you, God is greater and knoweth all things, 1 John 3. 20. *Rebecca Travers.*

DON, *Printed, and are to be sold at the black spread Eagle near the west end of Pauls*, 1659.

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A Word of R[illegible] for those that meet at the Steeplehouse called John Evangelist, *in London.*

O You fooliſh people and unwiſe! How long will you love your folly? How long will you reſiſt your Maker? Are you ſtronger then he? who is as truly ſtriving with you, as ever he was with that generation in *Noahs* dayes, who not receiving the warning of the one Preacher of Righteouſneſs, were overwhelmed in their wickedneſs, none having ſafety but they who were in the Ark. And I, and thouſands, yea many thouſands, praiſes to the Lord, who are come to the ends of the world, do know the world in which you live is near unto deſtruction, and are moved of him that made the world, to come

Gen. 6. 13

into your meeting-places, to declare unto you what must shortly come to pass, and to shew you the blindness of your Teachers, with their blasphemous and idolatrous Doctrines, whereby they deceive the simple, lead captive silly women, which are always learning, but never come to the knowledge of the truth which makes free from the bonds of *Death* and Satan, (who hath captivated your minds, and hath blinded the eye that gives the knowledge of God) which rules in all you the children of disobedience, being the god of the world, a lyar and a murderer from the beginning; and so as acted by him, his fruits ye bring forth, even in your most holy Assemblies, Teacher and people, as in your Steeplehouse called *John Evangelists*, there the Teacher exhorted the people to read and study the Scripture, for they were light and life, (speaking of the written Letter) bringing a carnal comparison to maintain his idolatrous Doctrine, saying, *A written piece of Paper to a sore, would do no good; but a little written Scripture to a wounded soul, was of great force; and that, that was* which

2 *Tim* 3. 6, 7, 8.

Eph. 2. 2.

which quickened *David*, *and was a light and a lanthorn unto his feet*. And I who was brought thither of the living God, whom I serve, in obedience to him, and for the Seed's sake, was moved to ask him a question (when he had ended) in moderation and fear, telling him it was not to disturb, but for edification, and not speaking any other words to my knowledge, then these, *Doth the Scripture more plentifully declare of any one thing, then that for Idolatry God brings wrath and vengeance upon Nations, Peoples, and Persons?* But he hasting away as hirelings use to do, his people fell on me as so many devouring Wolfes, railing, tearing, thrusting, haling, and pushing me down several times, yet a hair of my head they could not hurt; but the murderer was strong, and no hand to help the innocent; nor tongue to plead for the harmless, seen or heard in your Congregation, though some were near related to me in the outward, stood by, & said they thought I was a mad woman, in which I can rejoice, being no other then what was done, and said unto my Lord, The servant is not greater then

Isa. 45. 16

Zech. 13. 2

Ezek. 16. 38.

Acts 26. 24.

Joh. 15. 20

his Master, and him I serve, and he is my reward, by whom *David* was quickned, by whom *Abraham*, *Isaac*, and *Jacob* were saved, before any of that was written which you call the Scriptures, & the same quickning Word I witness,
Eph.2.1. who was once dead as well as you, in sins and trespasses; but by the obedience of the spirit hath the soul been sanctified, and I made a witness of the resurrection of Jesus, and do (as called of God thereto) bear my testimony, that he who was dead is alive, and his Name
Rev.10.9, 13. is called the Word of God, who hath been caught up to God; and she that
Rev.12 5, 6. brought him forth, hath been hid in the Wilderness from the Dragon that
Rev.17.1, & 15. hath made war with the remnant of her Seed, and the Beast hath prevailed, and none hath been made able for ages, to make war with him, nor the Whore, who sits in the Waters; Mark, the Waters are people, nations, and tongues, on which the Beast that carries the Whore, doth sit, who hath made drunk with her fornications, the Kings of the Earth, and is drunk with the cup of abominations; and the hour of her

righteous

righteous judgement is come, & with her shall be tormented the beast & the false prophet, and all that love, & make a lye, for evermore; and blessed are they, and they only, that know these things which shall shortly come to pass; but they that read Scriptures, and have not heard the Word which gave forth the Scriptures to them, the Scripture is (as it was to them at *Jerusalem*, that there crucified the Lord of life) a parable; and as it was said to them, it may to you, *Search the Scriptures, for in them you think to have eternal life, and they testifie of me, but you will not come to me that you may have life*, saith Christ Jesus. And so they who read the Scriptures, killed him who gave them forth, and came to fulfil the Scriptures, even the holy One, and the Just, whom you now slay in the street of the great City, spiritually called *Ægypt*; but the Witness shall arise whom you are yet making merry over, and as a thief in the night shall he come upon you, and then shall you know that this Visitation of mine (though now despised) shall be upon your heads, & the Lord shall be clear;

Rev 20. 10

Iohn 5. 7.

Rev. 11. 8

and a good savour am I unto him, as well in them that perish, as in them that are saved, who am honoured of him whom I honour, and know that in the doing of his Will there is great reward; and though of you hated, and scorned, and despitefully used, yet bear I the reproach, and despise the shame, following the Captain and Author of my salvation, who was perfected
Heb. 2. 10, 11. thtough the suffering; and none shall
2 Tim. 2. 12. reign with him, but they that suffer
Matth. 10, 32. with him; nor will he confess any before his Father, but they which confess him before men; and all that have, or do so, have been hated of men, as he
Joh. 7. 15, 18. declared at Jerusalem, and is fulfilled at London, as well as in other places, *They shall hate you for my Name sake, & speak all manner of evil of you, and they shall think they do God service.* So blind are all men who from the light are erred, in which God dwells the Creator of all things, who commanded light to
2 Cor. 4. 6. shine out of darkness, and hath shined into our hearts, (who by the light are subject) to give us the knowledge of himself

himself in the face of Jesus Christ, and being made a partaker of this Grace which is free, and hath appeared to all, bear my testimony as the truth is in Jesus, that if you obey it not, you are out of the Covenant, so out of the blessing, and under the curse, and know not the Word of God, though it be near unto you all, and many hath been thereby quickened to God; and it is that which made all things, and by it are all things upheld; for in it is life, and the life is the light of men, and this is the true light which enlightens every man which comes into the world (as it is written) & *John* bare testimony of it without your meanings, declaring what he had seen, felt, and handled of the Word of life; that to as many as believed in him, he gave power to become the sons of God, not of blood, nor of the will of man, but of the will of God; of which birth (which onely must inherit the eternal Kingdom) are all you ignorant, who preach and pray, and hear, and act in your own wills, though your profession be high, as mine once was, you are not yet come to the

Tit. 2: 11

Joh. 1. 4, 9

John 1: 12, 13

first

first principle, of repentance from dead works, which all that are in that, have not been quickned by the eternal word,
Heb. 4: 12 which Word abides for ever, and is quick and powerful as a two-edged sword, dividing asunder, and making manifest the secret thoughts and intentions of the heart; and this is not ink and paper, or words, which the worst of men, or the Devil may read or talk of; but it is spirit, life, and power, killing and making alive; as a fire in the bosome, did and do the Prophets wit-
Jer. 23: 29 ness it; as a Sword, and a Hammer, to cut off, and break down all the uncircumcised of ears and heart. This is it that *Moses* (who was faithful) called unto; this was the Word of faith which *Paul* preached, who was called of God, and not of men; and all so called, bear the testimony to it, as he did, that none
Rom. 10: 6, need to say, Who shall ascend & fetch
7, 8 Christ down? Or descend, and fetch him up; for he is near thee, in the heart, and in the mouth; and this is the Word which we preach, saith *Paul*, who was sent of God. Now they that tell you the Letter without, is the Word, and

the

the Gospel, they preach another Gospel then the Apostles did.

O that you had ears to hear, and hearts to understand the things that belong unto your Peace, who have been, and are professing godliness for many years, and yet stand where you did, in the customs, in the fashions, in the love of the present World, and call the Scriptures your rule; (mind you Scripture-readers;) is it not written, in the World God is not known; and who loveth the World, the love of God is not in him; the love of the World is enmity to God; and is it not the words of him that cannot lye, The world loves its own, and that his are are not of this world, as he was not of this world, therefore the world hates them. So professors of Scriptures, see what is written in Scriptures; What's the true Religion? Is it not thus written, To visit the fatherless, and keep unspotted from the world? are you this people who are in the ways, worships, and fashions of the world, and excess of vanity, and pride, and fulness, and whole families of your own flesh, and

Iames 4: 4

Ioh. 15. 19

Iames 1. 27

and in your own ways; ready to perish for want of food and rayment; sure you are not they which visits the fatherless; sure you are not the Israel in which there was no beggar; nor you have not the Storehouse in which all the tythes were put to feed the Widows and the Fatherless; and sure you are not in the narrow way in which few walk, for the way that you walk, many there is in, and they walk at ease; I feel what I speak, who walked there many years, and as concerning the Law written in stone, blameless as any, and had a zeal
Rom. 7. 9 though not according to knowledge; and when the Commandment came, the new Covenant, sin revived, and I dyed;
1 Cor. 1. 18 and only by the power of the Cross,
Gal. 6. 14 (which in the Wisdom of the World was, and is esteemed foolishness) do I live in the life that never shal have end; and in this only do I rejoyce, whereby I am crucified to the World, and the World to me; and this to the World is a mysterie, who by Wisdom cannot know the things of God which are spiritually discerned, and therefore are in vain imaginations, of which God did, and doth

doth complain, bringing out likenesses of it as the Papists, in Wood, Stone, or Gold, others calling the Cross that which you cannot flye from, not knowing the Cross which is daylie to be taken up; but we who of him have learned, who saith, *Take up your cross and follow me*; know it to be *the power of God unto salvation*; and by it hath the Devil been overcome, and before it must all the powers of darkness flye; and this is, and hath been the defence of the righteous Seed in all generations, and the Scriptures declare of it, and shall bear a testimony for me, and all the children of light, against all you that have the words of the Scriptures, and yet are found haters of the light which gave forth Scriptures; and if ever that eye be opened in any of you that the god of this World hath blinded, you shall confess that, that wherein you have trusted shall witness against you; and however your Teachers which are blind, may lead the blind, till both fall into the ditch; yet is there a seed among you that the Lord will gather unto us, and therefore doth his long suffering lead unto repentance;

Gen. 6. 5, 6

Luke 9. 23

but

Isa.65.12 but many shall be cut off in their iniquities, to whom he hath called, and they would not hear; and they shall cry, and he will not hear, but laugh at your calamitie, when destruction shall come as
Prov.1:28 a swift Whirlwind, and with the beasom of the Lord shall all the Workers of iniquity be swept away, and his fierce Wrath shall consume them which have worshipped Images, and have bowed down to the inventions of men, and instead of the truth delivered to the Saints, (for which we earnestly contend) have set up the traditions of
Matt:15:3 men. And here stands your Worship with the whole World, who are enemies to the cross, which in the light only is seen; and so in the darkness hath all error and false doctrine been broached, and invented, and brought forth, and the imagination hath, and doth bring forth the image, and both shall be consumed; and therefore I who know
Psal:11:6 assuredly that he will come, and will not tarry, and his reward is with him, who reigns snares, fire and brimstone upon the Wicked every day, the idolaters and adulterous generation, who have forgot God,

God, dayes without number, and committing Whoredom with the Images of men; yea thou *England*, yea thou *London*, (that hath talked so much against idolatry, and fought that Images might be pulled down) art found in the great abominations, and filthiness of spiritual Whoredoms, even in the sight of the Son, the day being dawned, hath shewn the filthiness of thy night-works, which thou ceasest not from, though the light hath discovered them, but thinkest the Lord is like unto thee, who in the times of darkness winked, but now will render a due recompence for all your Fornications; a horrible tempest goes before him, and in the Clouds he comes, and the darkness hides him from you who hate the light. *Psal.* 50: 3

O a vvo, a vvo unto all that discerns not the signs of his coming, for upon vvhom he falls, he grinds to povvder, and the adulterous eye cannot see him, vvhich hath run a lusting after many lovers, yet pays her vows, offers her offerings, and wipes her mouth, and saith she hath done no evil, but her steps lead to hell. *Heb.* 10. 37 *Prov.* 7. 14 27

O

O how abominable are the prayers of the wicked in the ears of the Almighty! and the sacrifices of the wicked have an ill savour in the nostrills of the holy One; unclean priest, and unclean people, whose offerings are flesh, and not spirit; dead, and not living; who have robbed the Lord, and have given his glory to that which you have framed in your imaginations; here is the heathen for whom the devouring plague is prepared, who hath turned the invisible God into the similitude or likeness of visible things; and for this doth the fierce wrath of the Lord burn as an Oven, and the wicked shall be as stubble therein; and with the Candle of the Lord shall all you be searched who have set up any thing in my stead, saith the Lord, who am the Life, whom am the Light, and there is no other God, though you are among the many gods, who set Ink and Paper in his place, calling it by his Name, which is eternal, saying the Letter is the word, and the light, and the life: And this all you who remain in the idolatrous and adulterous nature, alienated from God,

Rom. 1. 23

John 1. 4. *John* 8. 12 *John* 14:6:

strang

strangers to the Covenant of light and life, led by the Prince of the air, turn the most excellent of all that you possess, into Wickedness; for it is impossible that an evil tree should bring forth good fruit, as it is written; for all who have not had the eye opened (which the god of this World hath blinded) by the power of him that is the light and the life, as slaves are subjected to the power of Satan, serve him with the Scriptures, or whatsoever they have, though being in the dark they know it not, no more then the Priests and people at Jerusalem, which if they had known, would not have put to death the Lord of Life. *Matt.* 7. 18

And so mind all you Scripture-readers and professors, who are ready to murder for your Religion; Was not they at Jerusalem your type? who when he came in the fulness of time (of whom the Scriptures prophesied) to fulfil the Scriptures, and put an end to all their Worships, which though they were given by the command of God, yet having lost the

ſpirit and life by which they were ſanctified, are become corrupt and abominable, and ripe for deſtruction; yet he that was ſent of God to put an end to the old, and to make all things new, not coming according to their expectation, who had framed an imagination from their own underſtanding of the Scripture, as now you do, to come with their obſervations; and ſo though they read the Scriptures dailie, they could not receive him nor his Doctrine; for ſaith he, *The vail which Moſes wore, is on your faces to this day*; When you read Scriptures, is the Vail yet rent off your faces? Friends and Neighbours, and Relations, if it were, you would ſee him whom you have pierced, who are yet eating and drinking your own damnation, not diſcerning the bodie of my Lord, who while I was a ſinner, died for me. And ſo friends in faithfulneſs, & in the love that is unfeigned, with the Authoritie which is from above, by which I am armed not to fear what any can do unto me, and have, and do overcome the evil with the good-wil unto man,

man, in which I can,&do beſeech you to be reconciled unto God for Chriſts ſake, which yet you are ſtrangers to: Wil you ſet any thing in his place who is onelie come to by the drawings of the father; and that is the drawings of the father, which draws out of iniquitie, and from tranſgreſſion; and this being attended to, you may learn to know what called *Abraham*, which obeying and following, brought him to ſee Chriſts daie, though there was then no Letter written of that you call the Scripture; and none ever did, or ſhall give forth, or come to a right underſtanding of the Scriptures, but as they obey and follow that in them which condemns ſin, and leads out of it, to him that hath, and can onelie open the eies of all born blind; and this I declare as I have learned of the Father in the light, That though I had been a reader of the Scriptures (as without) from a child of ſix years old, as conſtantlie as moſt, yet when by the power of the eternal Goſpel was turned from darkneſs to light, I ſaw things unutterable, and the Scri-

Ioh. 6. 44

Heb. 11. 8

Ioh. 8. 56

ptures that in my dark mind I had so often turned, was now another thing in my eye, and plain without a meaning, as I came to learn of that spirit which gave them forth; for as it is written, *No Scripture is of a private interpretation*; but as holie men moved of the Holy Ghost, writ them forth, so onelie those holie ones who have been, or are moved of the same spirit, which are the children of the Kingdom, see the parable, and interpret the Scripture, which all that are unlearned of the Spirit, interpret to their own destruction.

2 Pet. 1, 20 21

And so you that know not the moving of the spirit in which the Scriptures are writ, have given meanings, and so in this long night of Apostacy have brought forth errors and false Doctrines, and filled the World with Sects & Opinions, the simplicitie of the Gospel being betrayed by the crafty subtiltie of men; but we who are come in the light, to see the fulfilling of the Scriptures, know that the wisdom of the wise is turned into foolishness, and the counsel of the prudent is brought

Ephes. 4, 14
Isa. 29, 14 15

to

to nought, the Prophet is become a fool, and the diviners ſhall run mad, and he that hides from the wiſe, reveals to babes and ſucklings, and it ſeems good unto him; though the heathen rage, and the people imagine vain things, the Lord is riſen to recover his own inheritance, that hath long been laid waiſt by the deſtroyer, and the devouring ſhepherds have not fed the ſheep, but eat the ſheep, who have run and were never ſent, therefore have not the people been profited, and the miſtery of iniquity that began in the Apoſtles dayes, hath ſpread again, to the filling of the world with thick darkneſs, as it was foretold by Chriſt and the Apoſtles, that devouring Wolves ſhould come and make havock of the flock, and that in ſheeps cloathing, and theſe were to prevail all the time and times, that the world wondred after the beaſt, though your teachers would mak you believe the falſe Prophets are come but now, that they might hide themſelves; but O that you did ſee and believe the Scriptures! then would you know who

Hoſ. 9. 7.

Luke 10. 21.

Pſalms 2. 1.

Ezek. 34. 2. 3.

Ier. 23. 21.

2 Theſ. 2. 7

Mat. 7. 15.

Rev. 13. 3.

were the ravening Wolves, we or they whom you call your miniſters; ſee which is the Wolfe that devours and
Iſa. 56. 11. deſtroyes, he that ſends for his gain from his quarters, and if he has it not, raiſes war, and ſues, and caſts in priſon, and if any ſpeak in his meeting place, or asks him a queſtion, he cauſes or ſuffers his people to beat them, or hale them, or ſtone them, or whip them, and will not ſpeak himſelf but for gifts and rewards; Now are theſe the Wolves, or they that bear all theſe things in patience, going up and down freely, giving as freely as they have received, try whether of theſe be the miniſters of Chriſt, by that you call your rule; and truly people God will not be mocked, and his eye beholds the deceitful worker every where; and the Scriptures are ours upon whom the ends of the world are come, and for us were they written, and ſhall bear witneſs for us againſt all the Idolatrous generation, that ſets them in the place of God, & to me are they precious, who am come to the comfort of them, and let the wiſeſt of your

your teachers if he can without a meaning, bring a written Scripture to prove that they any where, are called the word, the foundation, the light, or the life, & I shall give some of the many written in the Scriptures, to shew that he who is the light, is the life, and the way, and the foundation, and the word, and the ordinance, and the name by which only salvation is; and are not those then false Prophets and deceivers, which would make you from the Scriptures believe that which is not, and hide from you that which is? are not these the Antichrist which instead of Christ, are setting up that which is not he in his stead? O shall not the plagues threatned in that book come upon them, who are known to add and diminish, and surely as the Sorcerers of *Egypt* are they that harden the heart in making likenesses; and truly friends these things are not written to you, as to have your help or aid to defend or assist us, as your parsons use to pray and cry for, for we are the people that have no helper on the earth, yet beleiving, know we shall be

Iohn 1.4,6

Iohn 8. 12.

ohn 14.6

Iohn 1.1:

Iohn 1: 14:

Phil. 2.9

1 *Cor*: 3, 11:

Acts 10.4

Col: 2: 14

Dut. 2,4

Rev. 22, 18,19,

Micah 4.1

the mountain set upon the top of every mountain, and while you are striving against the litt'e stone cut out of
Dan 2. 34 the mountains without hands, it growes and you see it not, and shall be the praise of the whole earth, and the devourers and the destroyer and all the ungodly shal be crusht under it, then shall the earth be filled with righteousness, and of the increase of this kingdom there shall be no end, which is come and coming, and not by power & might, but by my spirit shall all the oppoſers of this kingdom be brought down saith the Lord, and the glory of it is the son, and all the subjects are cloathed with holiness, all being Priests and Kings to God, and the glory of it is now seen coming down from heaven by them that the world hates, who are following the Lamb through many tribulations into it, and
Rev. 14. 4 the Dogs, and the Whoremungers, and the makers and lovers of lyes; (Mark this) false teachers & hearers that speak
Rev. 22. 15 the things you know not, with the fearfull and unbeleiving must you be shut out (Mark you this) that cannot

ot beleive what herein is declared, nt to you it seems strange, that God hould appear to his people as of old, nd give us the same spirit as they had hat gave forth Scriptures, saying to he hardning of your own hearts, *Mi-cles are ceased*; why to us it is not arvelous to receive what we have ited for? the spirit of truth to lead nto all truth, and the Scriptures de-lare of him, and he is the same and hangeth not, infallible and almighty, ho is given to convince the world of n, and till you come to believe in hat which convinces of sin, you can either understand nor beleive the criptures nor me, nay though one rise rom the dead; and I who know how recious your souls are, with thousands more, have been made willing in this he day of the Lords power, to go forth ith our lives in our hands, denying ll that has been dear to us, that you ight be brought from under the pow-r of the Prince of darkness, to the o-edience of the light, in which only is re salvation, no other name given nder heaven whereby any can be sa-

John 16. 8, 9,

ved

John 8, 12, ved; *I am the light* saith Christ Jesus, *and if any come to me he shall not abide in darkness*; and so all people who hate the light, and are speaking against it, and giving it names, as naturall, and such like, are you not speaking against the Saviour, who is the light, and the way, and the truth as the Scriptures declare. O that for your souls sake you would cease from hearing and speaking lyes! and come to the light which is the true light, and then you might see what God requiers!

Psal. 51. 6 Truth in the inward parts, which though it may be you have red oft, yet are not come to it while you despise the light, and have not (as I know none has out of the light) found that God requiers; and what stead will all that stand you in, which he requireth not? and so all men and women come to the light: It is the words of Christ Jesus, *He that walketh in the light stumb-*

John ii. 9, 10 *leth not*, and all from it have and do stumble and fall; and therefore as you love your souls and prize your everlasting welfare, give heed to the most sure word of Prophesy; then that voice

which

which come from heaven, your teachers tell you that's the Scripture, but thus it is written; *You do well to take heed to the more sure word of Prophesy, as a light that shines in a dark place, till the day dawn and the day star arise in your hearts*; & as to this you come, the subtlety of the deceiver, which hath beguiled man and led into the transgression, may be manifested, and you shall come to see what thou wert, and what thou art, and what thou must be before thou come to inherit the purchased inheritance; for thou wert made in glory, Man and woman, in the Image of God; but by transgression art become as a brute beast that perishes, and knowest nothing but what thou knowest naturally, as from that wisdom which is sensual and devlilish, for here sits the Devil in the sensual, fulfilling the lusts, slaying the soul, and yet seeming religious; here's *Cain's* offering, *Esaus* tears, but not the blessing, for that's to the seed for ever and ever, and in the light only must thou come to know the promised seed, which is to break the Serpents

2 Pet. 1. 19

Gal. 3. 16.

Gen. 3. 15.

pents head: So to that of God in every man I speak, who has not left himself without a witness in the worst of you, that you harken diligently to that which hath at sometimes shewed your iniquities, and called you out of it, for it is better to harken then to offer the sacrifices of fools, and till you hear him
Sam. 15. 22 that called *Abraham*, how far are you
Heb. 11. 8 from the election that cannot be deceived, in the deceit, in the error, and yet talking of others to be Hereticks, and deceivers, but we know who holds the truth in unrighteousness, who neither
Titus 2. 11, 12. hear nor obey the call of God: Mind people, who are talkers so much of free grace, what have you learned of it? are you sober, that hail, and pluck, and fight, and laugh, and scoff, even in your most holy assemblies? Have you learned to deny all ungodliness and worldy lusts, who are in the lust of the flesh, the lust of the eye, and the pride of life? Do you walk soberly and righteously in this present world? Are your women the Daughters of *Sarah*, that wear not gold, nor silver, nor pearl, nor brodered hair? Are you the men whose moderation

moderation and temperance is seen unto all, who live in the excess, eating, and drinking, and in pride, and covetousness, and wantonness, respecting persons that are rich, and oppressing the poor, despising the needy; and in the middest of all these your iniquities call your selves Christians, and say you are justified by Christ Jesus, and saved by his blood; Will not the Lord be avenged for these things? Will not the righteous God do righteously? Doth he justifie the wicked, or wil he save the ungodly, or acquit the guilty? nay a due recompence wil be rendered unto all the workers of unrighteousnes, who are puting the evil day afar off, and are crying, where are the dayes of his coming, things are as they were, let us eat and drink, for to morrow we must dye; but the Worm which must never dye wil be your torment, for as the tree stands it shall fall, and after death comes judgement; and in righteousnes wil he rain, who shall give to every man according to his works done in the body, whether they be good or evil, and in vain wil a talk of salvation be in that day, for all you

Isa. 56: 12

Rom. 2. 15

Psal. 7. 11
Exo. 34. 6, 7,

Mark 9 44

you that are out of the covenant; and I knowing assuredly that God is revealed from heaven in flames of fire, to take vengeance on all that knowes him not; cannot but warn you while you have time, to cease from all your imaginations of God, which are vain, and to come to that which is only able to redeem from the powers of darkness, and bonds of Satan, whereby you have been and are captivated; and all having a gift to profit withall, come to know it in your selves, for by this must all be presented before God, who is just in all his judgements, and requiers of no man according to that he hath not, but according to that he hath; his own is he come for, and though the unprofitable hide it, yet it is good and perfect; O that you knew it, and the power thereof! for this only can redeem your souls out of the pit, and break all the bonds of iniquity, and cleanse from sin, which hath seperated you from God, and this was it which the Prophets witnessed, to set their souls at liberty, before they could say the Lord is my righteousness; and you that know not this gift, which is from

2 Thes. 1. 1 18.

Rom. 6. 2; 2 Tim. 1. 6

1 Pet. 4. 10

Luke 12. 48

Psalm. 4. 1

from the father of ſpirits, to be your leader, and guide, and teacher, your beſt works are but ſelf-righteouſneſs, *Heb. 6. 1* dead works, and to be repented of, but we who have gained to that which ſhewed us the evil of our wayes, and the vanity of the world, with the glory thereof, have been brought to ceaſe *Pſalm. 4. 2* from our own works and words, and come to ſtillneſs, in which the ſtill voyce hath been heard of God, who complains of all you that are walking in vanity, turning your makers glory into ſhame by ſpeaking deceit and following after lyes, and in this ſtilneſs ſtanding, are we come to poſſeſſe ſure ſalvation by his redemption, that ſaves his people from their ſins, and ſo it is God that works all our works in us, and for us, and ſelf and the boaſter are ſhut out, by the powers of the eternal word of ſeperation, and ſo our joy and boaſting is in God all the day long; but you out *Mat 1. 21* from the light, diſobedient to that *Eſa: 26. 12* which ſhews your miſdoing, have nothing to warn you, or to rejoyce you, or give you peace, but wat is from the fire of your own kindling; *and this you*

Esa. 50. 11 *shall have at my hands* saith the Lord to lye down in sorrow, and this is the truth to you all, whatever your teachers tell you, who cry vehemently against the light, for they know if you harken to the light, their trade will soon down, and therefore many lyes in their pulpits and elsewhere do they publish, (to hold up the kingdom of darkness) saying we deny the Scriptures, and Christ which dyed at *Jerusalem*, and the ministers, with many more false accusations; to which I answer for the truths sake, no other Christ do we profess, then he that made a good confession before *Pilate*, who when crucified, had over his head a writing set of Hebrew, Greek and Lattin, by his crucifiers, as now he hath (receive it if you can) of whom *Enoch Moses*, and all the rest of the Prophets prophesied, and the Apostles bare witness to, him do we believe in, and call all to, who is in us the hope of glory; and
Deut. 34 15 the Scriptures of truth we believe, and are come to the fulfilling of them, and being witnesses that the Angel of the everlasting Gospel, hath flown through

heaven

haeven, after this long night of Apos- *Rev.* 14. 6.
tasie; we know that the hour of righ-
teous judgement is come, in which
Babylon and all her merchants must
down, and we cannot but warn
them and you, of their sure de-
struction, for these are the ministers
of Antichrist, and not of Jesus Christ,
who set up any thing in his stead, who
is the eternal Son of God, and this
was they seen to be, by some of them
called puritans forty years ago, to my
own knowledge; and some that had
been breed at Schools and universities
with them, and had taken their or-
ders, though they were dark times,
have all along according to the light
received, witnessed against the evil
of these times servers, so much as that
they were hated of the world, suffered
persecution, some to death, others
banishment for his names sake, who is *John* 1. 6.
the light; and the ministery sent of
God, did and do bear witness to him
that is the light; and these we honour
in the Lord, who by his power have
turned many thousands from dark-
ness to light, and from the power of *Acts* 26. 18.

Satan to God, and we try them by
Mat. 7. 16 their works, and their fruits are fruits
Ier. 23. 28. of unrighteousnes, but you cannot gather Figs of Thistles, nor Grapes of Thorns; what is the Chaff to the Wheat, saith the Lord God, who is gathering his Wheat into the Garner, and the day of Harvest is at hand, and the tares must be burned with unquenchable fire; & so be awakned, for to that of God in every mans conscience I am manifested, that you are warned, and called to repentance, and
Iohn 4. 23. from your dead worships and works, to the living God, who is a quickning spirit, and in spirit will he be worshiped, and his first appearance is to destroy sin in the flesh; and if this you despise, which convinces of sin, you
Heb. 10. 29 offer despite unto the spirit of grace, by which all the saved of God are sealed, and have the witness in ourselvs, that he is true; this is the mediator of the new Covenant written in the heart, put in the inner parts,
Heb. 8, 6 which who are come to, need not any
Ier. 31. 33. to teach, but are all taught of God, from the least to the greatest, knowing the

he pouring forth of the ſpirit upon
ons and daughters, whereby we pro-
heſy; and this is a lanthorn to our
et, and a light unto our ſteps, and
eeping to it he manifeſts himſelf un-
o us, whom we know and feel mani- 1 Cor 13.11
eſted in fleſh, to deſtroy the works 1 Iohn 4.4.
f the Devil, and as that which is
erfect comes, that which is unper-
ect is put away, for he that dwells
n us is greater then he that rules in
he world, though it be denyed by
ll thoſe your teachers, which preach a-
ainſt perfection, to the weakning of
he faith, by which all the holy men of
God were pefected, and by which the
orld and death, and he that hath the
ower of death, (the Devil) are o-
ercome; and this is our victory: O
hat you felt it! it is under the bleſ-
ing of eternal life, and without you
know this to ariſe which can remove
he mountains, what have you to do
ith promiſes? for the promiſes are
o the ſeed for ever and ever, not un- Rom 4.16
o ſeeds, as unto many, but unto on
Chriſt Jeſus, this ſeed bruiſes the
Serpents head, and keeps him under,

who rules in all you that live in *Sion*
and plead for it, but we that believe
know the casting out of Devils, and
the treading of the Serpent under
foot, and we speake with new tongues,
Mark.16.17 and the world cannot bear it, and the
ear is bored that hears the shepheards
voyce, and they can no more heare a
stranger, and so the Scripture (which
you say is your Rule) doth testifie a-
gainst you, & secrets are made known
to us that fear him, & more and more
shall they be covered with darkness
that striye against the light, which now
pricks many of you; and it is hard for
you to kick against it, and though you
have or may for a time get above it,
yet (if not afore) at your death-bed
some of you shall confess, that that
speaking trouble, none can speak peace
and that condemning, none can justi-
fie; for he that is a God pardoning sin,
iniquity, and transgression, will in no
wise acquit the guilty; are not you
guilty whose hearts condemn you,
and there is no remission but by
1 John 3.20 blood? blood is life, and the life of
Heb 9.22 Jesus is the light of men, but all that
believe

elieve not in the light, are condem-
ed already, as saith the scripture, *Mark 16.16*
nd know not the blood that cleanses,
o more then they that peirced Jesus
dead at *Jerusalem*, and saw the blood
nd water run out, yet had neither
leansing nor salvation by it; then, but *1 John 1.7.*
ll who are in the light, as we are in
he light, have fellowship one with a-
other, and the blood of Jesus cleanses
s from all sins, whereby we have bold-
ess in the day of Judgement, know-
ng as he was, we are in this present *1 John 4.17*
orld, hated, mocked, and despite-
ully used of you, for whose soules
ake we have and can deny all that is
ear unto us, not loving our lives un-
o the death, that while it is day you
ight hear his voice, vvho svvears in
s vvrath the unbeleiver shall never
nter into his rest, and vvithout you
novv and feel that vvhich is pure
nd perfect, and eternal to beleive in, *Heb. 3. 11*
our faith is in an Idol, and your *13.*
fferings will not he offer, who lives
or ever, to make intercession for all
hat come to God by him, vvho is a *Psal. 16.4*
riest for ever made by the Law of

an endless life, and if ever you come to know the true God, you must know him in you, who is over all, in you all,
Heb 7 25. and through you all, without respect
Ephe. 4. 6. of persons, in him we live, and move,
Acts 17. 28 and have our being, who made all men of one blood; and this is Gospel-news, glad tydings to the poor and hungry, the sick and lost, who may come freely, high and low, rich and
Isa: 55. 1 poor, to him without money, or with-
Esa. 1. 27. out price, who condemns all unrighteousness, judges all iniquity, and redeems sin by Judgement, and destroys the transgressor, and saves the righteous soul which can only inherit the Kingdom, which is unfaiding and undefiled, feel him in you, into whose hands all judgement is committed; so knovv you not, that if Christ be not in you ye are reprobate? & the Apostle
John 5. 22 travelled again in birth of those that
2 Cor. 13. 5 had been converted, till Christ were
Gal. 4 19 formed in them; and so cease from the
John 4. 29 meanings of men, and come to know the Prophet vvhich can tell you all the evil that ever you have done; is not this the Christ? truly the day is far spent

ſpent and the night comes, in vvhich none ſhall vvork, therefore prize your time and repent, for in ſin vvill not God ſave any, who is of purer eyes then to behold iniquity, and the Lord is clear, and if thou periſh O man, thy evil is of thy ſelf, vvho art vvarned to forſake the evil, and to obey that (vvhich condems the evil) vvhich is good and perfect, and giveth peace to the upright; in vvhich I have and ſhall rejoyce, though the Seas roar, and the mountains be removed out of their place, for truth is ſtronger then all, and ſhall overcome, and in it have I an abiding place vvhen the ſtorm hath been great, but where will you hide, (that ſit in the ſeat of the ſcorners, and ſtand in the vvay of ſinners) vvhen the black and gloomy day ſhal come upon you, and the elements ſhal melt, and the vvorld ſhall paſs avvay vvith a great noiſe? your riches & your honour will ſtand you in no ſtead, vvhen you ſhal fling your Idols of Gold and of ſilver to the Batts, and to the Moles, for he ſhal judge in righteouſneſs vvho is no reſpecter of perſons, by whom all actions are weigh-

Hab. 1.13
Hoſ. 13. 9
Pſal. 1:1
Ioel 2:2:
2 *Pet*:3:10
Eſa 2:02
Acts 10:34

Isa. 42. 6. ed, who throwes Princes from their Thrones; and raiseth beggars, and this is he who is given for a light to the Gentiles, and a covenant to the people; O that you knew him and would trust in him! who all the day long stretcheth forth his hand to a stiff-necked and rebellious people; but the night cometh in which none can work, then all that resist the light shall be cast into outer darkness, where there is weeping and wailing and gnashing of teeth for evermore: Therefore that all that thirst after everlasting righteousness might be gathered into the light, do I call and write unto you these things in plainness.

Isa. 65. 2

Mat. 8. 12

And now you who denie the light of Christ, the living Word, & have set the dead Letter in his stead, how doth death prevail in you? And how hath darkness beset you, that even while you are preaching and professing the Scriptures, you are fulfilling them against your selves? Did not the light of the World foretel his servants what they must receive from the Worlds professors for doing his Work, saying,

I

I send you forth as sheepe in the midst of wolves, and they shall stone you in their Synagogues; they shall put you out of their Synagogues, and in the Synagogues ye shall be beaten; and they shall deliuer you up to Counsels, and ye shall be brought before Rulers for my sake, for a testimony against them; yea the time cometh, that whosoever killeth you, will think he doth God service; and these things will they do unto you, because they know not the Father nor me. Matth. 10 Mark. 13 Iohn 16.

And this they did unto such as he sent into their places of Worship to cry against their Worship, who preached the Scripture, and thought therein to have eternal life, as you do, whilest they thus entreated them in whom the Word of eternal life was, who gave forth the Scriptures.

And thus death works in them who set the Letter for the Life, and denies the Light of Life in themselves, and such would devour it in others.

And that his words may be fulfilled, he sends forth his sheep in his spirit and power to suffer these things; and the Wolves that have the outvvard

ward words, the ſheeps clothing, they tear, hale, & beat the ſheep, as he hath ſaid they ſhould, for a witneſs againſt them. So ſearch the Scriptures, and compare your works and their works; they denied the light; ſo do you. They thought to have eternal life in the Scriptures; ſo do you. They fulfilled them upon the ſheep in their Synagogues, even while they were preaching in them. And how many of your ſynagogues is there in this Nation, where ſome of his ſheep have not ſuffered the ſelf-ſame things from this generation? They haled before Rulers; and how many Rulers is there in this Nation, before whom ſome or other have not born this teſtimony for a witneſs? *And when they had done all this to them, then their time came to kill them, and think that whoſoever did it, did God ſervice*: And your time is at the door, and you are haſting apace towards it; and ſome have already finiſhed their teſtimony herein, and are at reſt where you cannot come.

And thuswith the light which you deny, are you comprehended, weighed, meaſured

red&marked to be no ſheep, but Wolves in ſheeps clothing, and by your fruits you are known; and the true Shepherd (who is not an hireling) hath ſent forth his ſheep amongſt you, who meets with no fruits amongſt you, but briars and thorns, and who returns from you beaten, puſh't and haled, kick't and caſt down in your Synagogues, and dirted in your ſtreets; and thus we return to him that receives the oppreſſed, in whoſe Name we are ſent, and the beſt we can ſay for the beſt of you, is, *Father forgive them, they know not what they do*, not knowing the Father nor the Son. And herein you are found, (as he ſends to prove you, and to receive your fruits) all profeſſions, forms, notions, & gatherings; and herewith are you numbred, the beſt as a briar, and the moſt upright as a thorn-hedge; Teachers and People in the tearing, devouring nature, all from the Vine, and as clearly to be ſeen by your works, in which you are found to be out of the nature of them whoſe words you profeſs, as a dog may be known from a lamb, or a thorn from a vine.

So

So read the Scriptures, the Lambs ſufferings, and the Wolves actings, and read your ſelves by your fruits, amongſt whom you are found, and call not your ſelves Chriſtians, for Chriſt owns no ſuch workers, for that of Chriſt ſuffers in you, and by you; and though you ſay God is your Father, as they did, yet you do the works of the Murtherer; and though you ſay Chriſt is your Saviour, yet the deſtroyer is head in you; and though you ſay the Scriptures is your rule, yet they condemn your lives, and caſt you out amongſt ſuch who perſecuted them who gave forth the Scriptures; and while you ſtand in that nature, you have no part in the Scriptures to inherit, but the plagues and woes therein foretold for ſuch workers: And the Scriptures needs no meanings to prove you there, but are fulfilled in you in the behalf of him whoſe work you are doing; but when you would take them to prove your Teachers or your ſelves to be of God, then you muſt do it with meanings, twinings, and wreſtlings; for in plainneſs and truth, as the Scriptures were given forth, they ſhut you out.

And

And when your Teachers and your ſelves, with all their learning and craft, have taken the Saints words, and put them upon your ſelves that you might be taken for ſheep; a ſheep indeed is ſent forth amongſt you, and all your covers are too narrow to hide the Wolf that is within; and how little a thing of Gods chooſing quickly confounds ſo great a building and profeſsion, and lays naked that which many years you have been hiding; and thus when the weakneſs and fooliſhneſs which is of God, comes amongſt you, it lays waſte your great wiſdom, great profeſsions, great notions, long prayers, ſeparations, and gathering, and Names of Miniſters of Chriſt, and people of God, Church of God, and Houſe of Prayer, and all is ſhaken and gone, and nought of all this left but a heap of confuſion, tearing, haling, beating, pulling, ſtoneing, laughing, and evil-ſpeaking, not the leaſt face of a Church of Chriſt left, nor one jot of all your ſheeps clothing to be ſeen; and the poor Inſtrument by which this is done, you count but a fool, or mad, or one not worth hearing

hearing ſpeak, or worthy an Anſwer, that the Scripture may be fulfilled, which ſaith, God hath choſen fooliſh
1 Cor: 1 things, weak things, baſe things of the World, and things that are deſpiſed, to confound the wiſe and mighty, and bring all to nought that is not in himſelf; and this day is coming upon you unawares, who are profeſsing the Scriptures with your Candle out, and ſo not having the light of Faith in you to guide you, it is riſen againſt you in the weak, to lay open your nakedneſs, blindneſs, and hardneſs of heart, before your ſelves and all men:

So thou that would be counted a ſhepherd and a guide, behold thy Flock, and the fruits of thy Miniſtry; When I was to come amongſt you in obedience to the Lord Jeſus Chriſt, and in the power of his ſpirit to prove you, did you carry your ſelves as ſheep towards me? Let moderation judge you, and be aſhamed. What a heap of confuſion was you all turned into on a ſudden, when the fooliſhneſs of God appeared amongſt you in weakneſs and contempt! And did thou carry thy ſelf as a true

Shep-

Shepherd, to flye and leave thy flock in such a tumult upon a poor despised woman, and neither to stay and answer one question, nor to rebuke the devourer which was head in thy flock? So that if the Lord had not strengthened and preserved this weak body, it might have been crusht with violence, pushing and haling to and fro; for as one in the waves of a raging sea, so was I amongst thy flock. Oh shepherd, be ashamed of thy flock, and they of thee, from that day forward till you repent. Vine-dresser, be ashamed of thy Work, how is thy Vineyard over-run with bryars and thorns, that the meek cannot pass unless he be fenced with Iron and Steel? Oh husbandman! What dost thou sow amongst them where this is reaped? And people, be ashamed of your shepherd, and of his hire, and of your defence, and let the Words of Christ judge what he is that flyes and leaves his flock, and hath not the Weapon of truth in the spirit of meekness, to defend himself and his flock with; let your fruits judge you in the light of Christ Jesus, what he hath sown, and in

vvhat

what ground it hath ſprung up; now it is laid open to your faces, and the nature of ſheep is not in your fold, violence hath filled your Houſe of Prayer; the abomination that makes deſolate, is got up therein, and ſtands where it ought not; pride is exalted, and the wicked worker is ſet up, and the blind is got into the ſeat of judgement, and leads the blind, who calls light darkneſs, and darkneſs light; and the ear that ſhould hear the true ſhepherd, you have ſtopt; and the eye of a ſpiritual mind is blinded by denying the light within, and you have loſt the defence of truth; and ſo there is no way to make you underſtand what you are, but by laying you open by your fruits before the ſun, in whoſe light your fruits are condemned, & you ſeen to be none of his flock, nor he your defence, but enemies to it, and his appearance in the weakeſt thereof, whom he chooſeth for ſuch a work, Glory to the Lamb: And let all that learn his nature, praiſe his Power and Wiſdom for evermore; for he hath fitted the meek of the Earth for his defence, but the horſe and his rider he hath caſt into the ſea.

And

And so people, had there been in you reasonableness or moderation, or any desire to have known the truth in its power, when I did but ask a moderate question of your Teacher, you would have been stil and sober, & moved him to answer, and in meekness of spirit you to have heard both parties, that so you might have judged with that of God in you, (which wil arise to the truth where it is) who had truth on his side; and if your Teacher had had it in him, is it not stonger then all to defend him and you therewith, which is Christs weapon against all errors whatsoever; and then if he had had the Staff of the true Shepherd, to have stood over you, and defended you, then had he shewed himself like a shepherd, and you like sheep, and not he to betake himself to flye for his defence, and you to carnal Weapons, and with the fist of wickedness lift up, run all a heaps in rage and confusion, to defend your Teacher and his Doctrine by uncivil demeanor, not becoming men and women of government, wherein you have but made it appear openly to be Truth that you withstood,

by what way you took againſt, is as truth hath foretold in Scripture concerning the Worlds Teachers and Profeſſors, and what uſage Chriſts ſheep ſhould have in the midſt of Wolves; and upon you this day is this Scripture fulfilled for a witneſs againſt Teacher and People, and out of it you are caſt, and out of the Kingdom and patience of Chriſt Jeſus you have proved your ſelves, though you ſay you are the children of the kingdom; and no church of Chriſt, but in the world you are, which lyes in wickedneſs, and enmity againſt the life of Chriſt Jeſus; and in the very ſame works which he ſaid you would do, teacher and people are found, and are not built on that foundation that bears and tries all things, which cannot be ſhaken, but as the troubled Sea roring and ſwellings, caſting mire and dirt, as the Scriptures ſaith of the wicked world, which ſome out their *Eſa.* 57 20 own ſhame, and ſhews what you have *Jude* 13 been long treaſuring in your evil hearts; and ſo out of the abundance that is *Matt.* 12 34 therein, you have powered out upon the ſervant of the Lord, juſt as your fore-

fore-goers have done, and as he fore-told, who is this day a ſwift witneſs againſt you, who have ſet your ſelves againſt him, and the day hath declared it, that you have no part in the ſufferings of Chriſt Jeſus, but your part is proved to be with them who hath ſhed his blood, ſince *Abel* to this day: *The world by wiſdom knowes not God*, ſaith the Scriptures, which is now fulfilled in this generation, where are high notions, ſwelling words, great profeſſions, and zealous formes, all in the world without God in them, boaſting themſelves in a lye, who profeſs redemption in words, but in works are in the world, and in the darkneſs thereof, blindneſs of mind, hardneſs of heart, and earthly captivity, without life and power in you, to give you victory over the prince of luſt, the God of this world over your own ſpirits, which luſts to pride, luſts to envie, luſts to ſtrife and covetouſneſs and oppreſſion, and all that unreaſonable nature which devours the creation, and keeps it in bondage under the power of *Satan*, and un-

der wrath and the curſe, which daily groans to be delivered into its former glory, into it's firſt being in God and his ſons, which is right redemption without a lye, where all things are of God, and in the truth ſet free from the devourer, which rules in worldy men and women, where all things are not become new, and where all things are not of God, yet profeſſing redemption, with pride, luſt, and covetouſneſs, and all vanity in your Veſſells, not knowing him who is the greater, to be in you to condem theſe evils, then he that is in you to entice you to all theſe things, and blind you in them; and here you are ſeen with the pure truth that is in God, to be out of God in the world, and in the lye, not doing in the truth nor redeemed thereto, but the witneſs of truth lyes ſlain, denyed and buried in you; and where he raigns not in the light, there you are in the darkneſs of this world, blind in your hearts, and there the falſe Prophet is up in the ſeat of Judgement, teaching lyes and falſe-hood, to make you more

blind ſtill, and to harden you therein, to ſeek to blind others alſo, and to turn truth backward, that he may grind the poor and needy to ſatisfie his luſt in you; and to that end you are fitted for the deſtroyer, and ſo comes the truth to reprove your pride and devouring vanities which waſts the creation, and turns it quite to another end then God gave it you for; and when you ſay what might ſo many poor people live on, if we did not wear theſe things? as though your pride which is the ground of all oppreſſion, did releive the oppreſſed; and thus you turn truth backwards, with ſhameleſs and unreaſonable words, not having a ſhew of a truth; and then if truth ariſe & ſtop your mouth in the open falſhood; then you have more hidden deceit to cover your luſt: And you ſay pride is not in the out-ſide, it's in the heart, when all men may ſee it in the out-ſide; and as many as have that eye open in the heart (which you hav blinded with luſt) ſees and knowes that your pride had its firſt riſe and rooting in your heart, ere it came to ſpring forth

it's curſed branches which now ſhines in the open ſtreets without ſhame; & that this which ſpeaks outward is but part of that fullneſs that is within in the heart, though your blindneſs be ſo great you ſee it not, neither within nor without, and your hearts too hard to feel it, but have ſet up there the Idol and ſtumbling block to blind withall; and then you ſay, what was theſe things made for, if we may not wear them, where the truth of God in you would anſwer, (were it not denyed and betrayed by your evil eye) that they was not made for the devoured, nor to be ſpent on your luſts, to the luſt of the eye and pride of life, but for the ſervice of the needy; and co cover the naked, that there might be plenty in the creation, and none might want, which would be ſo, were the devoured judged in you & caſt out, and did you know him in you to order the creation which made it, who would lead you that are rich another way to releive the poor, then with

with being proud and vain and wastfull of his treeneſs and fullneſs; and that ſpirit would let you ſee, that were it not for that devourer which in you ſpeaks and acts, there would be no poor, for he gives plenty for all that he ſends into the world; and the luſt ariſing in the heart of men and women, is it that makes poor and accurſed, and keeps poor by oppreſſion in you, thoſe that are under the power thereof; and ceaſe but your oppreſſion of them to ſatisfie your pride, and judge the deſtroyer in you that waſts it; and the poor would ariſe through the fullneſs of him that filleth all things, which is kept back by the devourer and the curſe that is upon him, in the creation through you in pride, gluttony, and drunkenneſs, who have all one head againſt truth; and ſo the glutton ſaith, *What are the creatures made for, but for man to eat? &c.* and the Drunkard being reproved, hath the ſame pretence of mercy to the pore, as the proud, ſaith he, *How many poor people lives of Brewing, and might begg, did not ſuch as are rich drink it as*

they brew it; &c. And thus deceit utters it's voice in all the world where it is head (who are without the true God in them) as though is was the work of the devourer, that did uphold the creation in plenty, and keep the poor from want; and how great is the darkneſs of this generation, in whom this paſſeth for truth? Is not this the world which by wiſdom knowes not God, but are given up to vile affections and to believe lyes.

Oh men how deep is truth fallen in you, that nothing of it doth ariſe to condemn this doctrine, & him that lives by it in you; what deceit is this that hath filled your hearts, to make you believe you take care for the wants of others, by waſting that which ſhould releive them, ſpending as much one of you upon your luſt and vanity as would feed two plentifully (if not ten.) And this is all the care of proud men and women, and gluttonous men and women, and drunken men and women, to ſerve your ſelves, and feed the devourer in you, with the mercies of God which he gives freely, that all

might be feed, and praiſe him therein: And then you ſay you ſpend but your own, and it's for you that are rich to live thereafter, &c: But then what do you to profeſs the knowledge of God, or name of Chriſt, or redemption that is in him: If you live as the heathen & Gentiles do, then bear their name, and pollute not the name of Chriſt, and live as do the Gentiles, not knowing Chriſt in you, to reſtore all things in you to God, that you may ſee them to be his, and not your own; know him in you to order them who made them, which all the redeemed of Chriſt Jeſus doth, in whom the reſtauration is wrought by Jeſus Chriſt, and all things of God as in the beginning, before the prince of pride, the glutton, the whoremonger, the drunkard, or the falſe Prophet that teacheth lyes entred into man, or was exalted in the ſeat of truth, to deceive and bewitch people, by calling evil good, and good evil, as in you he doth, who they preach & practiſe and profeſs to devour, which Chriſt comes to reſtore, and your life to condem, and

to

to deliver the creation from the waſter, and deſtruction, and to redeem it to the guiding of God the ſervice of God in his will, and not the will of men, nor the blind boaſter; who ſaith, *I ſpend but my own*; And who is exalted in Pride and exceſs becauſe of abundance, who knows not redemption, to him that giveth all things, but are out of the fear, far from reſtauration, for were you redeemed to God your ſelves, you would alſo know that all you have was reſtored to God in your redemption, out of the power of the deſtroyer, and into the diſpoſing of that ſpirit which works the repemption, for the redeemed indeed are no more their own, much more is not that they have received.

Wherefore men be ſober minded, and take heed what you plead for, and boaſt not in your wickedneſs, & then double your iniquity by profeſſing the pure name of God, & the nature of redemption, & lye not againſt the truth of Chriſt, Jeſues In ſaying our redeemer our redeemer, further then you konwhis ſpirit & power living in you

lighten and quicken you againſt
ſe evils, (by which his holy ſpirit
d the creation ſuffers) and power in
n over them, and the *Prince* there-
that you may ſerve his ſpirit in you,
a new life, not ſerving divers luſts,
t ſerving your bellyes, but in fear
d ſober meekneſs of ſpirit, ſerving
e Lord in your ſouls, and bodyes,
d eſtates, and this only is redempti-
n without a lye, or without hypocri-
e. And this is the confeſſion of Chriſt
me in the fleſh, in life and power, to
ucifie the fleſh, the affections and
ſts thereof, which wars againſt your
uls, and againſt Chriſt, ſo long as
ou live therein; and in works you de-
y Chriſt to be come in the fleſh,
hough in vvords you confeſs him;
herefore let that mouth be ſilent that
eaches lyes, and let truth ſpeak in
ou all; and ceaſe to ſay pride is not
n your hearts, when it hath taken
oot there, and is grown as a cover-
ng, and hath over-ſpred you in the
ight of all men; and ſay not you do it
o releive the poor, for ſhame bluſh at
uch deceit; and let not the drunkard

ſay

ſay the ſame with you, for you are ſeen to be the devourer and deſtroyer of the creation; nor let the glutton ſay the creatures are made for him, for the day is at hand that he muſt vomit them up, and then he will know that they were not made for him, when truth comes to judge in you all, and to devide aright betweeen the oppreſſed and the oppreſſor, this will be confeſſed; nor let the covetous perſon ſay, his Idolatry is but providing for them of his houſhould, nor the ſwearer ſay it's but to confirm the truth, which is found out of the truth, which ſaith ſwear not at all; nor the wanton perſon ſay, there is a time to be merry, whoſe times are not in the Lord Jeſus, nor ever knew the man of ſorrows, nor him that in ſecret mourns for that abomination which wantons lives in, whoſe time of mourning is to come, which you that now laugh ſhould remember, for truth muſt come to ſit as Judge upon all your pretences, & then theſe things will not cover you, nor lyes be a ſafe refuge for you. Where-

Wherefore wait to know the truth of Christ Jesus the light of the world, in your own hearts, to give you the good understanding, which wil let you see that this is from the root of wickedness in your hearts that these things arise; and that piety, and pitty, & mercy, is but a pretence to cover the destroyer in you, while he gets his work wrought of his servants, lest he should be seen in your selves, or by others, and that you are but wise to do evil, and plead for it, whereby you do but shut your selves out from the power of truth, and feed upon lyes, and put on false covers, which God vvill rend in judgement, and your wisdom of words cannot cover your works from the light, which sees the covetous, proud, envious, gluttons, drunkards, and all lyars and vain persons, and cursed speakers to be without God, not knowing in you the povver of an holy life, nor him that is made redemption and sanctification, though in vvords you profess Father, Son, and Holy Ghost; do you knovv God in you, of vvhose off-spring all these good creatures are, which

vvhich you waſt, and by vvhoſe vertue they are made to ſpring in their kind, and vvhoſe life ſuffers vvhere they are ſpent on the luſt? Do you know the Redeemer in you, vvhoſe vvork is to reſtore all things to God in you, who ſay you ſpend but your own, when you are reproved? Or do you know him in you to live to, who ſayes you muſt live after your riches? Are you richer then he that had all fullneſs in himſelf, and yet ſaid let nothing be loſt? this would you ſay alſo, did you know that life in you that gives it forth, which your luſt devours, who is preſſed therewith as a Cart with ſheaves, who is broken with your whoriſh hearts, and made to ſerve with your ſins, whom you know not, though he be not far from every one of you, yet his knowledge you have loſt, and your hearts are too hard to hear his voice, and your wiſdom is too high to bow to his government in you; but being got above the meek, you have loſt the way, which gives light to the blind and grace to the lowly, and that which ſhould meaſure and ſearch

your

your hearts is out of your sight, who are seeking without for that you have buried within, under your pride and fullness lyes the pearl shut up in the earth, and the key of knowledge you have lost in your wisdom; by your wanton living on the earth, the holy one and the just you have slain; the man of God is fallen into your streets, the man of mercy and pitie is perished by the proud, and there is no Judgement nor deliverance in you, for the ear is stopt that should hear the cry; And where this is so within, what knowledge of God is there? but man is become like the beast that perisheth.

The End.